THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.*" BOOK OF MORMON, ETHER 12: 6.

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TRUE DOCTRINES FOR FALSE*

ELDER CHARLES H. HART

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE CANADIAN MISSION

I HAVE BEEN THRILLED, my brethren and sisters, not only by the songs that have been sung in our hearing to-day, but by the testimonies of the brethren. I recognize the wise statesmanship involved in the speeches delivered by the First Presidency of the Church this morning.

May I paraphrase the declaration of the Apostle Paul to the Romans, when he said: "For I am not ashamed of the gospel of Christ," and say: "For I am not ashamed of the restored Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

There was a time when the name "Mormon" was used as a term of derision. Indeed an early decision by one of the appellate courts of New York went so far as to decide that the Court would take "judicial notice" that it was libelous *per se* for one to falsely publish of another that he was a member of the "Mormon" Church. Of course that decision was erroneous. At most it would be a question of fact. It might in some quarters be injurious to an individual to falsely say of another that he was a "Mormon." But fortunately the number of individuals who would feel themselves so aggrieved is becoming fewer every year.

*From an address delivered at the second session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 5th, 1928.

I am pleased to hear the report of President Nibley that there is a kindlier feeling existing towards the Latter-day Saints in the Northwest than heretofore. I can say the same thing with reference to the Northeast, in the region of country where I am doing missionary service, in the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, and in the states of Vermont, New Hampshire and Maine.

The term "Mormon," first applied as an epithet of derision, is now accepted by the Latter-day Saints as a compliment. Those who best know what this Church stands for are not ashamed of this honoured nickname. "Mormonism" stands for a sane and rational interpretation of the Bible, declining to discard the so-called miraculous, and refusing to spiritualize away the literal. At the same time it makes due allowance for the figurative and symbolic. In addition to the Hebrew scriptures, so believed and interpreted, we have a volume of ancient American scriptures, and still another book of nineteenth century revelations. Since the coming forth of these two volumes of scripture, many erroneous doctrines and creedal statements have been, and are being, laid away in the cemetery of worn-out creeds, exploded dogma and false theology.

"INFANT DAMNATION" FALSE DOCTRINE

For instance, the truth was revealed through the Prophet Joseph Smith that little children are not capable of committing sin, that baptism is unto repentance for the remission of sin; and that sinless children have no need of repentance, neither of baptism, but are alive in Christ, are without the law and have claim on the mercies of God. After these teachings go forth, the doctrine of infant damnation becomes less popular in the world, and there are fewer unbaptized infants refused burial in what is called "holy ground." With the further understanding that "eternal punishment," "endless punishment," is God's punishment, and that these terms are used because "more express than other scriptures, that it might work upon the hearts of the children of men;" allow a reasonable time for the dissemination of these truths, and we cease to hear of unbaptized infants suffering the torture of an everlasting fire in a lake of brimstone.

The very first revelation in this dispensation disclosed the fact that man is in the physical image of God. It was learned anew that in the beginning God had said: "Let us form man in our image, after our likeness;" that man is in the highest form of creation known to the universe; that in potentiality and possibility of development he is of the same lineage as his Heavenly Father. The leaven of this doctrine has not yet expelled the error still taught that God is a Being without body, parts or passions. Would it not have been un-Godlike to have created man, God's masterpiece, lower in potentiality than the highest

form of being known to the universe? The power of endless progress is a sufficient reason for endless life.

For centuries it was believed that the canon of scripture was full, that our Heavenly Father had no new word of counsel, encouragement or admonition for His struggling, misguided children; that one of the present century was to be less favored than one living in the first century. To believe there is no new revelation is to believe that God does not answer prayer, at least a prayer for information or instruction. Gradually the thought is gaining ground in the world that divine instruction adapted to a race in one stage of its growth may not be adequate for more mature development, and that an all-wise Father will not refuse nor neglect to give progressive instruction suited to the progressive needs of His children; that the Eternal Father would be at least as considerate of His offspring in this respect as an earthly father. From the fact that it was necessary to have the revelations of the Old Testament supplemented by the revelations of the New Testament, there can be no objection *apriori*, to the revelations of the Old Testament and of the New Testament being supplemented by a still later revelation.

. . . .

FOUNDATIONS OF RELIGIOUS FREEDOM

The Constitution of the United States is believed in with religious devotion, that its framers were heaven-inspired; and well may such a belief be cherished. Gladstone, the great English premier, said of it:

> As far as I can see the American Constitution is the greatest and most wonderful work ever struck off at one time by the brain and purpose of man.

Our Constitution has rightly been called the "bond of our union, the shield of our defense, and the source of our prosperity." While the name of Deity is not mentioned in the Constitution, yet, in a sense, ours is a Christian government and country. Religious liberty is guaranteed in that Congress can make no law respecting the establishment of religion, nor prohibiting the free exercise thereof, and that no religious test shall ever be required as a qualification to any office or public trust under the United States. At the time of the adoption of the Constitution such a thing as a written constitution was scarcely known; certainly nothing of the nature of the one devised. England had a constitution but it was an unwritten one, embodied in the laws and practices of more than a dozen centuries of time. It was to be found in such documents as The Magna Charta, The Petition of Rights, The Bill of Rights, the Habeas Corpus Act, Act of Settlement, and other great enactments. The idea of a written constitution was soon taken up by France, spreading to most of the European countries; also to other continents and to the islands of the sea.

While this wonderful document can be read through in less than an hour, there are already many thousands of references to distinct points decided by the Supreme Court construing the Constitution.

In view of all this, it is but natural that the leaders of our Church in various stages of its history have expressed themselves warmly in support of the Constitution of the United States and laws passed in conformity thereto, and to uphold and obey law in all lands.

JOYS OF MISSIONARY SERVICE—ETERNAL RICHES

Our system of proselyting is unique. It is the reestablishment of the early missionary system, so far as the same is applicable to present-day conditions. Gratuitous service of months and years at a time is given by our men and women. There are now missionaries representing our Church to the number of about twenty-five hundred in the foreign missions. Where else can you find so many volunteers in foreign lands or states preaching without purse or pay? Their consolation is the thought embodied in the lines of Longfellow in his poem entitled: "The Arrow and the Song":

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

Now we sometimes feel that it is a perplexing task to deal with the different problems that arise in perfecting new missionaries; yet there is always a joy attending our labours, and that joy brims over when we see souls come into the Church. Quite recently I have had instances of that sort. In one of our provinces four of our Elders baptized within the eight months of this year, some twelve converts, among the number being two entire families. There is great joy in bringing a single soul into the Church, and much greater joy when many are brought into the fold.

May the Lord bless the missionary service, and all those who take part therein, that they may go forward in faith and power in proclaiming the truth to the children of our Father who are in darkness, and who need the message which the Elders have to bear to them, I pray in the name of Jesus Christ. Amen.

LATTER-DAY SAINT MARRIAGES

ELDER WESTON N. NORDGREN

MARRIAGE is to the Latter-day Saints a sacred institution. Their home life is based firmly upon religion—an eternal religion which encourages marriage for eternity as well as for time. Their religion begins in the home—a home where parents and children are a unit, bound together by love and good fellowship as well as by religions and secular law, to last eternally. "Mormonism" has in its foundation a broad concept of universal salvation. Under its authority from God—the Priesthood—all mankind, whether living or dead, may be saved by obedience to the principles and ordinances of the Gospel of Jesus Christ.

Marriage for time and eternity unites the past with the present and the future; the dead with the living. The links of the family chain from our father Adam to the present day are welded by the Latter-day Saints in their genealogical and temple work. "Mormon" homes are founded on religion, with their roots firmly planted in celestial—eternal—marriage; religion is in turn fostered in the home. The "Mormons" are home-builders, home-makers and home-keepers. Love, peace and eternal progress are possible, where such conditions exist.

The following article illustrates the serious thought that the "Mormon" system of marriage is attracting among intelligent, rational people. "Mormonism" builds up the home; the home builds up the nation. Both must be founded on eternal truth to endure.

LAUDS MORMON MARRIAGES

PROF. R. H. JOHNSON, in *Eugenics Magazine*, Credits Church Teachings

(Special to the *New York Times*)

NEW HAVEN, CONN., Nov. 11, 1928—Mormons are more inclined to early marriages and to rear large families than most other sects, according to researches by Professor Roswell H. Johnson of the University of Pittsburgh, reported in the current issue of *Eugenics*, the official organ of the American Eugenic Society. The families of Mormons were found to have at least two more children, on the average, than those of other sects.

Professor Johnson asserted that a much more rigidly selective attitude in the choice of mates is developed among the Mormons by certain tenets of their faith.

"The eugenic situation in Mormonism is better than in other cults," he said, "because the Church has made, in its young people's organizations, a definite and systematic effort to teach better mate selection. This effort is superior to that of any other cult known to me.

"The Church is extraordinarily solicitous to provide buildings largely for the joint social use of the young men's and young women's societies, and to promote outdoor activities to foster such companionship. In fact, in the Mormon Church every young person is provided a wider

acquaintance with eligibles of the other sex than is to be found in any other cult known to me."

The Latter-day Saint moral code—the highest moral code known in the world, that of a single standard of purity for both men and women—is taught in all the organizations of the Church—such as the Mutual Improvement Associations, for instance. Recreational halls are provided as well as competent instruction, that the youth of Zion shall not falter, but shall go on in progression, healthy, happy, pure and chaste, free from the contaminating sins of modern Christendom. Young people of the "Mormon" Church through their activities, fit themselves for leadership in home, community and religious circles, the world over. And when they contract a marriage, it has a permanent foundation of truth; it is not a blind adventure; and it lasts!

A PROMISE FULFILLED

Elder John Cummard
MESA, ARIZONA

In 1907, while bearing my testimony at 295 Edge Lane, Liverpool, England, to the blessings of the Lord to me and my family, I was inspired to say that owing to the goodness of the Lord in bringing the Gospel to my home, if it was in my power in the future to repay Him I would do so, and that the only way I could repay Him was either to fill a mission myself or to have one of my family fill a mission in the land of my birth.

At that time (twenty-two years ago) I had no idea that the Lord would so bring things to pass that I could fulfil this promise. Since then I have lived with the Latter-day Saints in Utah, New Mexico, California and Arizona. Some parts of that period have been a financial struggle, and other parts just the opposite. My family and I have had all we needed of this world's goods. We have been blessed with eight children, and I have had various business enterprises, some good and some poor. I have tried to fill my obligations to the Church in Zion; but the biggest thing in my life is the fulfillment of the promise I made twenty-two years ago in England, that I would try to repay the Lord by filling a mission myself or by having one of my family fill a mission and carry the Gospel to some honest-in-heart family.

I want to report to the Latter-day Saints of Great Britain that this promise is being fulfilled. I have a son now in the Norwich District, in England. He has been labouring there three months; and to make things more pleasing to me, he made the statement recently in one of his letters that he was surely glad that William A. Morton and J. R. Price, the two Elders who brought the Gospel to our home, brought "Mormonism" to the Cummard family, as he himself realizes the advantages our family has gained by emigrating to Zion and living with the "Mormon" people.

DANISH RELIEF SOCIETY CONFERENCES

IDA PETERSEN
RELIEF SOCIETY PRESIDENT, DANISH MISSION

THE FIRST Relief Society conferences held in this mission took place on March 17th, our anniversary day. In all the branches where we have Relief Society organizations, a uniform program was carried out. We had wonderful success.

Among the subjects arranged for the afternoon and evening meeting programs were: "Organization of the first Relief Society;" "history of the local organization;" "things accomplished by the Relief Society;" "our aims and purposes;" "a perfect Relief Society teachers' visit;" "peace, our motto;" and "the social and moral work in the mission." In addition to this, songs, readings and musical selections were planned and given.

All of the various items on the program were given by officers and members of the organizations. The Spirit of the Lord was with us in all instances, in rich abundance. Many visitors attended each session of conference, in the various branches. We feel that the efforts put forth were indeed crowned with success.

FORGIVE AND FORGET

LET BYGONES be bygones; if bygones were clouded
By aught that occasioned a pang of regret,
O, let them in darkest oblivion be shrouded;
'Tis wise, and 'tis kind, to forgive and forget.

Let bygones be bygones, and good be extracted
From ill over which it is folly to fret;
The wisest of mortals have foolishly acted—
The kindest are those who forgive and forget.

Let bygones be bygones; O, cherish no longer
The thought that the sun of affection has set;
Eclipsed for a moment, its rays will be stronger,
If you, like a Christian, forgive and forget.

Let bygones be bygones; your heart will be lighter,
When kindness of yours with reception has met;
The flame of your love will be purer and brighter,
If, godlike, you strive to forgive and forget.

Let bygones be bygones; O, purge out the leaven
Of malice, and try an example to set
To others, who craving the mercy of heaven,
Are sadly too slow to forgive and forget.

Let bygones be bygones; remember how deeply
To heaven's forbearance we all are in debt:
They value God's infinite goodness too cheaply,
Who heed not the present; "Forgive and forget."

SELECTED

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 11, 1929

EDITORIAL

FAITH

FAITH is the beginning of gospel wisdom, the foundation of human achievement, the vitalizing element of progress. It is better to have faith than bread.

The gifts of faith are two: Knowledge and power. These are to each other as the sides of a shield, the palm and fingers of a hand, or the charge and the gun to the speeding bullet. Where one is there is the other. These gifts were in the mind of the Apostle Paul when he defined faith as "the substance of things hoped for, the evidence of things not seen." From these chief gifts are derived many lesser ones, such as hope and courage, trust and contentment. Faith, once developed, contributes to the solution of every problem of life.

Faith is knowledge that transcends ordinary boundaries. The range of the physical eye is sharply limited, it reaches only a part of the material world; but the vision of faith perceives the mystery of the invisible world, and its limits are ever expanding. Such high knowledge is built upon all human experience. It sums up all that existence has taught. In communion with God, in prayer, the offering of life's results is transmitted into faith. Thus, faith is all of man's knowledge plus divine interpretation. Human knowledge is as the chrysalis, with the larva within; faith is as the butterfly, with its dead prison behind. Such knowledge knows no doubt, for no scaffolding is needed where truth stands fully revealed. Faith is certain knowledge. It is "the evidence of things not seen." The conversion of knowledge into faith is one of life's great experiences.

Man walks by faith. By faith he knows that God lives; by faith comes an understanding of the meaning and purpose of life; faith answers the eternal questions: Whence? Why? Where? In the presence of faith the trials of life assume the aspect of triviality. When large questions have been answered, small ones seem easy. By faith, the man of science conceives atoms and electrons, nebula and starry heavens, and the governing laws of the universe. By faith, the man of business projects his industrial enterprises, and gains courage for his ventures. By faith the builder lays the foundation of the house. By the trust in one another that comes from faith, humanity dares to dwell and labour together. All who take forward steps, "walk by faith."

So mighty is the knowledge provided by faith, so soul-satisfy-

ing, so strength-begetting, that it often seems to overshadow all else. Yet, it does not drain faith of its possibilities. The gift of power remains to bless mankind.

Faith is power. A rational faith is based upon the use of human intelligence and prayer to God. The man of faith touches divinity, the source of power, the force of forces, and becomes as it were a transmitter, or conductor, of the boundless influence of God. As the electric current travels along copper wire, so does divine power reach man through faith. Faith enables man to endure and to accomplish. This is "the substance of things hoped for."

The Saviour taught that power accompanies faith. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." To remove a mountain requires power. And, the prophets of all time have declared that through faith all things have been accomplished: The earth was formed, and the recorded miracles of body and spirit made possible. The resurrection of the Christ was a product of faith. Faith, an invisible power, causes visible results; as electricity, a minor force, invisible and not understood, causes material effects. All human experience, especially in these days, bears witness to the power that flows from faith. Let a man have faith in himself, and we must reckon with him. Let him have faith that the unknown may be known, and rich secrets are poured into his keeping: Steam and electricity; the railroad and the airship; the telephone and the radio. Power as a result of faith is a commonplace in this age.

The power that accompanies faith is for human good and should be used for that purpose. Whether small or great it may be utilized in the labours of life. And, under the blessing of God, it will yield great results. By the power of faith, the heavy burdens of life may be made light; the sick, healed; the weak, strong; the unlearned, wise; the slow of speech, eloquent; the mourner, glad; our enemies made into helpers; and life, in the midst of trials and difficulties, be made full of success and rejoicing.

The degree of faith possessed by any person depends on his own efforts. Some, by sturdy and persistent exertion possess it to a vast degree. According to men's faith it shall be done unto them. Therefore it may be cultivated, and made to increase. The intelligence of man must be used vigorously, for true faith abhors superstition. Then, the conclusions of the mind must be presented to the Lord. Faith is best begotten when the intelligent man is on his knees in communion with his Maker.

The problem of faith as of every gift of the Lord, is twofold: To secure it, and to use it. We speak easily of faith, but altogether too often fail to use it. We recall that it is knowledge,

high knowledge, but forget that it is also power, mighty power, and therefore fail to use the greatest force placed within our reach in every issue of life. It has been said: "Without faith it is impossible to please God"; and it may have been added that without the use of faith it is impossible to win the full happiness in life that the Lord has destined for His children.

Latter-day Saints, trained in these truths, possessing a religion resting upon faith, should eagerly use their knowledge for their own and others' good. They should remember that faith may deliver us from evil and secure for us the good that we need.—W.

THE HEIDELBERG MAN

Some years ago an ancient jawbone of supposedly human origin, but of brutish proportions, was discovered near Heidelberg. Authropologists decided that the person to whom the jawbone belonged had a low sloping forehead and a brain notably smaller than that of modern man. Thus came the ancient Heidelberg Man, predecessor, we are told, of the present human race, whose gorilla-like features and cranium may be seen in restoration in many books and in many museums of the world. The jawbone is the only Heidelberg relic ever turned up, but it has long been accepted as sufficient evidence upon which to reconstruct the ancient "low-brow."

Now comes Professor A. N. Burhitt of Sidney University with the statement that in a collection of modern human remains in New Caledonia he has found massive jawbones resembling that of the Heidelberg Man. But, and hereby hangs the tale, the natives of New Caledonia are not low-browed, their skulls are modern and their brains just about as those of contemporary Europeans. This discovery unsettles the long-held belief that the Heidelberg Man had a gorilla-like cranium; and renders insecure other views respecting prehistoric man.

This is a good example of the manner in which human learning progresses. The shape of the Heidelberg jawbone is a fact; the gorilla-like head to which the jawbone belonged is an inference or theory. Facts are unchangeable; theories change with the accumulation of new facts. Men of deep learning understand and respect this difference and are seldom dogmatic about theories. Those of shallower wits make life issues of the inferences which change with passing time. The origin of man, evolution, the age of the earth, the extent of the universe, there are theories about them which are changing almost daily, as new knowledge is gained. It is a fundamental doctrine of the Latter-day Saints that all truth is sought and accepted, but that clear discrimination must be made between facts and theories.

With the jawbone of an ass, Samson slew a thousand men; the

jawbone of the Heidelberg Man, in the hands of science, may upset many a conjecture. Thus, history does but repeat itself.—W.

FURTHER LECTURE TOUR SUCCESSES

ELDER ALVIN G. PACK

THE LANTERN-SLIDE lecture tour into the Manchester and Sheffield Districts proved a success. Many people heard the message of "Mormonism." Although hampered some by extremely cold weather, the lectures attracted nearly eight hundred persons, most of whom expressed themselves as being glad to have their misconceptions concerning the "history, principles and leaders" of "Mormonism" replaced by the truth.

Our visit to the Lancashire town of Bury aroused interest sufficient to cause local ministers to preach sermons against our claims.

People everywhere, who previously held erroneous ideas of the "Mormons" and their doctrines, have become staunch friends. Through these lectures opportunities have been given all people to hear the truth.

A better understanding of the latter-day Church of Jesus Christ has been given the little village of Woodhouse. It was there after the lecture, that one new friend firmly grasped my hand and testified to the group of people surrounding us: "All that this young man has said is true. I thank my God for to-night's enlightenment." Expressing an intention to learn more of the Gospel as taught by the "Mormons," he joyously went on his way.

The lectures held in the small villages of Bramley and Staveley were very well attended. In welcoming us, one old inhabitant of Staveley said that "Mormon" missionaries had visited him fifteen years ago. Afterwards, tears filled his eyes as he expressed pleasure at again hearing the truths of the Gospel.

The itinerary of the trip was as follows: *Manchester District*—February 16th, Manchester; February 17th, Hyde; February 18th, Rochdale; February 19th, Bolton; February 20th, Oldham; February 21st, Bury: *Sheffield District*—February 23rd, Sheffield; February 24th, Woodhouse; February 25th, Bramley; February 26th, Barnsley; February 27th, Doncaster; February 28th, Staveley.

"WE ARE not our own, we are bought with a price, we are the Lord's; our time, our talents, our gold and silver, our wheat and fine flour . . . our cattle, and all there is on this earth that we have in our possession is the Lord's, and He requires one-tenth of this for the building up of His kingdom. Whether we have much or little, one-tenth should be paid in for tithing."—BRIGHAM YOUNG.

SHEFFIELD DISTRICT M. I. A. DAY

A KEEN SPIRIT of friendly rivalry was manifest at the Sheffield District M. I. A. contest finals, held in the Latter-day Saints' Chapel, at Pitsmoor, Sheffield, on Easter Monday, April 1st.

Since the inauguration of competitive activities last spring, the Mutual Improvement Associations throughout the District have been bending every effort toward making the event this year more successful than was the one held last year. The dreams of the members of the various branches were realized when they joined together to prove that Sheffield District has the proper spirit for contest work among its people.

The program for the day included debates, musical contests, vocal and instrumental renditions, essays, original poems, oratory and extemporaneous public speaking.

All contestants joined whole-heartedly together to make the day and program a success; and when the decision was announced by President Lund, all felt that their participation had contributed to the growth of the community and to the success of the event. Sheffield Branch won with the greatest number of points; it also retains the District M. I. A. banner for the second consecutive year. The other branches have vowed to win the event next year, and have already started to work towards that end.

Much talent was discovered. These contests show that our people possess those qualities which make for useful, happy citizens of the Church and community. The practical side of "Mormonism" has proved to be of immense value in the lives of its adherents. The spirit of cooperation shown thus far, has given all M. I. A. workers a new incentive to greater achievement and usefulness in the future.

JOHN P. HOPKINSON, District President

SHEFFIELD DISTRICT CONFERENCE

AN ENJOYABLE SPIRIT of Easter permeated the Sheffield District Conference, held in the Latter-day Saints' Chapel, Pitsmoor, Sheffield, on Sunday, March 31st. Many interested persons gathered to hear the stirring message of "Mormonism," and to participate in the splendid services.

In attendance were Mission President A. William Lund, Sister Josephine B. Lund, their daughter Gwendolyn, and Elder Alvin G. Pack from the Birmingham office; Elder Ralph A. Garner from the European Mission office; Elders Arthur B. Livingston and Leo V. Toombs, Hull District; Elder Rulon S. Scoville, Newcastle District; Elder Richard K. Knight, London District; Elder Henry J. Bates, Leeds District; and President John P. Hopkinson, Elders

Joseph E. Whitehead, Elbert C. Kirkham, Louis S. Leatham, Edward E. Morgan, George W. Linford, Jay M. Smith, Lucien C. Reid, Raymond H. Swenson, Virgil E. White, Edward L. Hall and Wesley D. Amott of the Sheffield District.

The pageant: "The Restoration of the Priesthood," was presented in the morning session. President Lund spoke of the need for the restoration of the Priesthood one hundred years ago, and of its use among men.

The statistical report given in the afternoon session of conference showed an increase of 1.3 per cent. in the payment of tithes and an increase of 19 per cent. in the payment of fast offerings, which indicates spiritual growth among the members of the District in the past six months. President Lund discoursed on the crucifixion and resurrection of our Lord and Saviour, Jesus Christ. He bore solemn testimony to the truth and efficacy of Christ's mission on earth.

The Spirit of the Lord was present in rich abundance at the evening session. All who assembled were feasted spiritually. From scriptural citations President Lund proved the absolute necessity of baptism by immersion for the remission of sins, and of the need for the laying on of hands by those in authority for the bestowal of the gift of the Holy Ghost. He showed conclusively that the authority of God was delegated only to those whom God chose to hold such keys, through obedience to the laws of the Gospel of Jesus Christ.

Special musical numbers contributed to the enjoyment of all in attendance. The entire conference was inspiring and filled with peace and good-will toward all. Many expressed their sincere gratitude for the privilege of attending the services.

Favourable reports of the conference were published in the *Sheffield Independent* and the *Sheffield Daily Telegraph.*

JOHN P. HOPKINSON, District President

QUESTIONS FROM THE FIELD

Was steel known at the time of Lehi's departure from Jerusalem? A well known anti-"Mormon" writer states that the Book of Mormon mentions steel (with especial reference to Laban's sword) hundreds of years before steel was known.

The use of iron by the human race goes back thousands of years. The qualities of iron, and therefore the uses to which it can be put, are largely determined by its content of carbon. Wrought iron contains less than three-tenths of one per cent. of carbon; steel contains as high as two and one fourth per cent. of carbon; and cast iron contains as high as five per cent. of carbon. In modern iron furnaces, the quantity of carbon is controlled, so that wrought iron, steel or cast iron may be produced at will.

The crude methods of iron extraction in early days, often in open fires, offered no such control, and it can not be doubted that steel, hard iron that may be tempered, was often formed, and became recognized. It is certain that much of the earliest iron was steel; and historical references make it equally certain that methods for preparing and hardening steel were developed very early. Homer, the poet, writing in the ninth century before Christ, made use of a simile, in one of his best known passages, drawn from the method of hardening steel.

The translators of King James' Bible found it necessary to use the word "steel" in making clear the meaning of the Old Testament writers, and the word occurs several times in periods long before the migration of Lehi.

Most objections to the Book of Mormon are of the same shallow order, intended to deceive the uninformed.

FROM THE MISSION FIELD

District Presidents' Appointments: Elder John L. Clarke was appointed, on March 6th, to preside over the London District, to succeed President Robert Dell Buchanan.

Elder Edward L. Blacker was appointed, on March 16th, to labour as president of the Birmingham District. He succeeds President Heber J. Matkin.

Doings in the Districts: *Birmingham*—The Handsworth Branch Relief Society held a "box and bow" social on March 16th, which proved a success.

Liverpool—A sale of work was sponsored by the Blackburn Branch Relief Society on March 23rd. It was well attended.

Elder Howard J. Williams was released as District Clerk at a missionary meeting held in Blackburn on March 25th, and Elder Clarence V. Bigler sustained in his stead.

Norwich—On Sunday, March 17th, the Norwich and Lowestoft Branch Relief Societies conducted special programs in commemoration of their anniversary.

Scottish—The Aberdeen Branch M. I. A. gave a successful social and dance on March 28th. A prominent orchestra furnished the music voluntarily. Word of Wisdom refreshments were served.

Sheffield—At a baptismal service held in the Latter-day Saints' Chapel, Pitsmoor, on March 16th, three persons were baptized by Elder Elbert C. Kirkham and confirmed by Elders Louis S. Leatham, Jay M. Smith and President John P. Hopkinson.

The Sheffield Branch Relief Society celebrated the anniversary of the organization with a program and social on Saturday evening, March 16th.

The Woodhouse and Sheffield Branches met jointly on Saturday, March 23rd, for a program and social. Books were given to Sunday School students with the highest records of attendance during the past year.

The Barnsley Branch M. I. A. gave a social on March 23rd, to raise funds with which to secure transportation for local members who desired to attend the District M. I. A. convention at Sheffield on April 1st.

The Doncaster Branch Genealogical Society held a conference on March 24th. The program was given under the direction of Chairman Joseph Machin. Elders Lucien C. Reid and Wesley D. Amott discussed the importance of "seeking after our dead."

Branch Conferences: Of the Cardiff Branch, Welsh District, held on March 24th. Many friends and investigators attended. President Iver L. Larsen conducted the services.

Of the Kidderminster Branch, Birmingham District, held on Sunday, March 24th. The theme for the day was "The Message of Ancient Prophets." President Edward L. Blacker and Elder E. Anthon Clayson attended.

Of the Lancaster Branch, Liverpool District, was held on March 17th. The "Restoration of the Priesthood" was the theme used in the morning session. President Joseph S. Savage and Elder Howard J. Williams were the speakers.

Of the Liverpool Branch, Liverpool District, held on Sunday, March 31st. The pageant: "The Restoration of the Priesthood," was ably presented in the morning session by local members. In attendance at the evening meeting were District President Joseph S. Savage, Elders Weston W. Taylor and Weston N. Nordgren of the European Mission office, and Elder Ralph V. Chisholm and Sister Mary R. Booth, enroute from Palestine to Utah. An excellent report of the conference was given in the *Liverpool Post and Mercury* on the following day.

Of the Sparkbrook Branch, Birmingham District, held on Sunday, March 31st. The theme of the day was: "My Saviour." President Edward L. Blacker, Elders E. Anthon Clayson, Arthur T. Coleman and Owen E. Andrus were in attendance.

Of the Sunderland Branch, Newcastle District, held on March 3rd. "Salvation for all mankind" was the theme treated by the Sunday School members. In attendance were President Weston R. Clark and Elder A. Fenton Smith.

Of the Varteg Branch, Welsh District, held on Sunday, March 31st. Easter and the Resurrection of the Saviour were the themes treated by members of the Branch. In attendance were President Iver L. Larsen and Elder A. Faron Spackman.

Of the Wigan Branch, Liverpool District, held on Sunday, March 24th. "The Restoration of the Priesthood" theme was

well developed during the day. The speakers of the evening session were President Joseph S. Savage, Elders Clarence V. Bigler, Marion S. Johnston and William O. Tolman.

DEATHS

ADDY—Sister Margaret H. Addy of the Bradford Branch, Leeds District, died on March 5th, at the age of sixty-six years. Funeral services were conducted by President J. Willard Harmon. Interment was in the Pudsey Cemetery.

MUFFET—Edward I. Muffet of the Bradford Branch, Leeds District, passed away on March 8th, at eighty years of age. Funeral services were held at the Bowling Cemetery Chapel under the direction of President J. Willard Harmon.

RENNIE—Sister Louisa Rennie, of the Derby Branch, Nottingham District, died on March 10th, at the age of eighty-six years. President Frank C. S. Derrick conducted the funeral services at Manchester. Interment was at the Harpurhey General Cemetery, Manchester.

HOPKINSON—Matthew Hopkinson, father of Bishop Albert E. Hopkinson, of the Sunnyside Ward, Carbon Stake of Zion, passed away at his home in Bulwell, Nottingham, on March 10th, at the age of eighty-one years. Funeral services were held under the direction of President John P. Hopkinson, grandson of the deceased. Interment was in the Bulwell Cemetery.

HOLLIS—Sister Harriet (Wilson) Hollis, of the Mansfield Branch, Nottingham District, died at her home on March 17th, at the age of seventy-six years. Funeral services were conducted under the direction of President Wesley B. Ward. Interment was in the Mansfield Cemetery.

BAILEY—Jean Bailey, infant daughter of President and Sister George H. Bailey, of the Sheffield Branch, Sheffield District, passed away at the family residence, on March 18th. Funeral services at the Cemetery Chapel were under the direction of President John P. Hopkinson.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN